123 /4 cont./
675 drink something from it or merely smell it; indeed! when it was empty, the remaining men who had not yet drunk from it or smelled it had to lick it.

I was then embraced by the headmen and many of the women; they flung the right arm over my left shoulder and the left arm under my right arm and rested their heads for a moment against my right cheek.

[273] After the conclusion, while much dram was drunk, general exuberant gaiety prevailed, and only then was /5/ I told that they had purposely cut me first and given me a drink first in order to ascertain whether I trusted them completely or whether, so entirely by myself, I would have been afraid to submit to their wishes and to do what they demanded of me; they assured me that if I had refused to be the first, none of them would have wanted to conclude the agreement with me.

If, therefore, I had not conducted myself as they wished, I would have missed out completely on this alliance which was so highly important and profitable for me.

• 466 On the following day many of them came to tell me that
513 their work places on the river Cottica supplied little of the kinds of wood that had been pointed out by me for processing, but they declared themselves ready to go and process them immediately for me on the Upper Commewijne river, where they were sure of finding richer forests.

Since the last-named river was closed to them at that time by a governmental decree, I made a request for access in the year
[361] 1854, in order to be able to work with them at this river. This was granted to me, and since then a few hundred Bush Negroes have been staying there and have laid out dwellings and croplands, while they continuously, with unexampled industry, process the wood needed by me and deliver it to the sawmill.

/35 cont./

123 Also, I am led to believe that for me they cherish a
● 466 more than general respect, since already for ten years now they have been faithful workers for me, a privilege to which no inhabitant in this colony other than myself can lay claim.

123 A family among them, whose head recently died --
778 according to their statements, through poisoning, which misdeed
[761] is supposed to have taken place out of envy, since I gave him preference above others, which he deserved on account of his faithfulness and industry -- has built a hut in the vicinity of its idol signs, in which they placed a crude image cut out of cedar-
[237] wood and painted with white paint. Beside that image they placed a little table and on it laid a number of quill feathers from the pouwies (1), a little bottle with black liquid, symbolizing ink,

1. A pheasant, the Crax alector L.

as well as some slips of paper. Near this little table they dug a number of steps into the ground, and at the lowermost step they made a gutter that runs in the direction of the river. Now when they have a festival with dancing and they want to pay respect to me, they place near it a number of children who constantly pour water brought in jugs, which, flowing down the steps into the gutter, streams riverward. While this ceremony takes place, songs in my honor are sung by the festive crowd.

[822] Now the image, according to their conception, is sup-
[829] posed to be a representation of me, /36/ the white color the sign that I am a White, while the quills, paper, and ink are the attributes of the Whites' higher civilization, the streaming water that I stem from the colonists who have come here from across the sea.

123 The wife of the headman referred to above came to me
589 in the town shortly after the death of her husband and remained to choose my household as her permanent residence, to which I gladly consented. Faithful and considerate, she performs not only a great many household services, but even anticipates in this respect the wishes of my wife, and out of love for us refuses any monetary compensation.

/67 cont./

613 SS4 692 [542] 2) He exerts an extended judiciary power, for it is taken for granted that the legal and political power of the tribe cannot intervene in affairs between members of the same lineage, even murder, for it can be said that in the custom of the Refugee Blacks the lineage represents only one single life.

It is obligatory that the following be settled within the framework of the lineage:

[784] --Accusations of murder by sorcery where victim and supposed murderer are both members of the lineage;

[423] [578] --Arguments over lands within the zones effectively possessed by the lineage.

613 SS4 692 577 The way in which the captain exercises his functions as judge is hard to know, because for the Refugee Blacks it is extremely shameful to reveal the dimensions within one's own lineage. And as for those of other lineages, if one succeeds in becoming acquainted with them, one scarcely dares talk about it for if that came to be known you could smart for it.

613 442 554 Lineage heads have a certain authority on the material level; they designate the men charged with doing the work ordered by the administration, but truth to tell, it is above all a question of choosing from among volunteers, for it is profitable work. They might not succeed in imposing clearly unpopular orders.

613 SS4 624 The captain designates a certain number of supervisors or basia to help him. Their /68/ role consists in watching over the cleanliness of the village, in making all the material arrangements relative to dances and burials, in calling together those concerned to the meetings of the council.

613 571 The lo constitutes a unit from the spiritual point of view, but it is important to notice that it does not involve any collective organization on the material level. In this domain the wildest individualism reigns; there are no tools for collective use, and people get together to make their clearings only if they want to.

/13 cont./

643 689 That happened especially to people who, summoned to work in the grand man's clearings, carried out their task with ill will.

About 1950, M...., of Papaïston village, had openly revolted against the grand man whom he had refused to conduct to Saint-Laurent. The grand man sentenced him to make a large stairway of planks, from the Boniville wharf to the entrance to the village, giving him an injunction to leave the country if he refused. M... ended by yielding and executed the large stairway which can now be seen at the Boniville wharf.

643 648 292 199 The grand man is constantly concerned about his prestige and dignity; he is almost always dressed in the European manner and in ceremonies wears an impeccable white uniform; the French administration gives him a relatively large salary and, when he comes to Cayenne, he is put up in the hospital in the apartments reserved for officers.

643 [592] [648] [357] [466] To greet the grand man one does not look directly at him but places himself in profile with respect to him.

The grand man has no servants (that would be contrary to the morality of the Refugee Blacks) and leads a very simple life. Still, he does not do any hard manual labor; each year he calls together a certain number of men from each lo to work in his clearings; he does not pay them, for this work is an obligation provided for by custom, but he feeds them heartily.

643 466 Likewise, for his traveling, he requisitions by turns as boatmen two or three of his subjects. Sometimes also he requisitions women to help his wife at harvest time.

On the other hand, for all other work he may need (such as the construction of a large boat) he has to pay like everyone else and he is not given any reduction.

/159 cont./

767 764 [466] --The kisimɛ command the village during the whole time the coffin is being made and can requisition anyone to help them;

--The ɔlɔmɛ are masters of the river while their work lasts. In particular they can requisition travelers passing through to help them, and even confiscate their provisions. This is piisi, a joke. But as Mr. W. F. Van Lier also has us observe, this custom has a deep meaning; it reminds everyone that participation in the burial of a dead person is a fundamental religious duty.

767 467 The organization of these customary societies is, at least among the Boni, very rudimentary.

In each village there is a head of the ɔlɔmɛ who is acquainted with the topography of the cemetery and the rites to be carried out (hedemɛ fu ɔlo).

In Boniville, in 1958, this was Bukuman (Papalston);

In Loka, Tabikiť, not replaced at the beginning of 1958;

In Asisi, Antonu (Awara Bakka).

If he is absent, someone is sent to get the head of the ɔlɔmɛ of another village.

Likewise, in each village there is a head of the kisimɛ:

In Boniville, this was Fintiman (Dju);

In Asisi, it was Boofo (Awara Bakka);

In Kormotibo, it was Aténi. /160/

764 .476 The people willingly lend one another assistance from one village to the other, with no need even to ask for help, and even if it is a question of burying a foreigner in the country, a Saramaka or a Djuka for example, who dies in Boni country.

767 467 [152] For the making of the coffin it is rare not to find about 15 kisimɛ spontaneously met together when four or five would be enough. They like this labor very much, which proceeds in an atmosphere of joyous over-excitement in the center of admiring spectators.

/290 cont./

695 461 157 The Refugee Blacks have a sense of contract to a high degree, and they bring /291/ to the execution of work to which they have committed themselves qualities of seriousness, initiative, and a sense of duty not found to the same degree in Black Africa.

157 671 571 Refusal of any lasting commitment. If the Refugee Blacks honor their contracts, they do not like to commit themselves for a long period.

This attitude results from their desire for independence, but also from the moral and religious law which governs their society.

This law forbids infringing on the liberty of persons, humiliating anyone, and doing anything which might be able to plunge him into anger or affliction. Its effect is to prevent any exploitation of the weak, any creation of a servant or proletarian caste. It even leads to the absence of any permanent subordination of one man to another.

[466] The desire for independence of the Refugee Blacks makes them unwilling to bind themselves definitively to a job, however profitable. When a man judges that he has put aside sufficient savings, he leaves the job which furnished him with these resources.

[467] This tendency makes the search for paid work much more difficult and hazardous; it happens that a man may stay for years without finding gainful work, living in straitened circumstances. But that is the price of independence, and it is accepted without hesitation.